

THE  
**Moral and Religious Cabinet.**

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"To aid the cause of Virtue and Religion."

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Vol. I.

SATURDAY, APRIL 9, 1808.

No. 15.

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AN ACCOUNT OF MR. EDWARD JACKSON.

MR. EDWARD JACKSON was born in the year 1741, at Marlow-Hill, in the Parish of Wickham, and Bishoprick of Durham. Early in life, he removed with his parents, who were in the farming business, to Collierly-Dykes, where he continued, (except a year or two, spent in London and at Byker) till he became an Itinerant Preacher. His mother was a pious woman, and a member of the Methodist Society. In life she enjoyed the comforts of religion, and was more abundantly supported by those comforts in her dying moments. Knowing the salvation of her own soul, to be the one thing needful, she naturally cared for the souls of her children.

The subject of these Memoirs, was of an amiable disposition from a child. His spirit was remarkably gentle, and his behaviour such as gained him the esteem of all his acquaintance. This might be, in part, natural, and partly the fruit of education; but it was chiefly to be ascribed to the sacred influence of divine grace. For he frequently said to R. Fairlamb his Class-Leader, that from a very early age, he had serious thoughts concerning the great end of his being, and what ought to be the chief business of man's life, the salvation of his soul. But those impressions, though, at times, deep, were, if not entirely effaced, yet generally overpowered by the objects of sense. He could neither deny nor forget, that he was to be an inhabitant of an eternal world, and yet did not make religion his chief business, nor apply to it as his principal source of happiness.

He had always a sense of propriety of character, and was steady in his exertions to prepare himself for a respectable and useful sta-

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tion in Society. His Father, seeing that his son Edward was more inclined to trade than to agriculture, sent him to London in the year 1761, intending him to continue there, at least, for some time, if he should find a providential opening. This was an event, which, to many of his age, has been followed with important consequences. Many, by their first connexions there, have had their characters formed for good or evil, and their future situation in life determined.

Though at that time a stranger to experimental religion, his youthful mind was proof against the vices and follies of the metropolis. He prudently resolved not to form any hasty connexions, either for friendship or business, lest they should involve him in future difficulties. The watchful providence of God, which numbers all our hairs, and fixes the bounds of our habitations, attended all his steps for good: with a view to prepare him for a work, the thoughts of which had not then entered his mind. Whatever his worldly hopes had been, it appears that they were not realized. But he found in London, better things than those which were the first objects of his journey thither. There he was led to attend the preaching of the Methodists, and it was there that the gospel first produced its great effect on his mind. His views of religion became more correct. He felt, as he had never felt before, the sinfulness of sin, the necessity of evangelical righteousness, and the powers of the world to come. It was under a sermon that a powerful conviction of his sin and danger first seized his conscience. Then he saw more clearly than he had done before the purity of the divine nature, against which the carnal mind is enmity; and the spirituality of that holy law, which denounces the sentence of eternal death against every transgressor of its righteous precepts. He saw himself to be a transgressor, and, therefore condemned. The flatteries of his acquaintances who had admired and praised him for his goodness, afforded no relief to his wounded conscience. The false and pharisaic light in which he had viewed himself, through vanity and self-love, was quite extinguished by the

pure beams of truth and righteousness; and the pleasing report which his heart had given in its own favour, was contradicted and silenced, by the commandment coming home to his conscience with awakening and convincing power.

Though the conviction he felt was deep and sudden, it never approached to the borders of despondency; nor did he ever feel that degree of keen anguish and horror of soul, to which some awakened consciences have been a prey. But his awakenings were sufficient to produce in his mind a fixed hatred to every outward and inward sin: and to bring him entirely off, from all dependance upon his own righteousness for acceptance with God. On the whole, he was partly moved by fear, to flee from the wrath to come; but chiefly encouraged by hope, to take refuge in Christ, and by him to seek forgiveness of an offended God. His previous knowledge of the doctrine of man's redemption by Christ, prevented him from ever sinking into despair of finding mercy; but being firmly persuaded that a mere hope of pardon would not enable him to meet death with confidence, he was determined not to rest, till he should find a clear sense of his redemption through the blood of Christ, and a full assurance of the special favour of God to his own soul. He knew that the love of God was proclaimed to him by the Gospel; but wished to have it shed abroad in his heart by the Holy Ghost given unto him. The forgiveness of his sins was now, with him, the one thing needful. No sacrifice was too great to be made, nor any cross too heavy to be borne, if he might but obtain the desire of his heart in this particular. He read, he heard the word, he prayed, and diligently attended all the means of grace, with this one thing in view. It too frequently happens that persons, whose convictions are not attended with intolerable anguish of mind, rest short of a sense of pardoning love. But Mr. Jackson did not. He had learned to draw a distinguishing line between a state of condemnation and of justification; and would not be satisfied, till he felt, in his own soul, peace, love, and joy; the blessed effects of justifying faith. Seeking the Lord



earnestly, he did not seek in vain. Jesus Christ was indeed soon set before his eyes as evidently crucified for him. He was enabled so to view his atoning sacrifice, as to make it the only basis of his confidence ; and when he fled thither for refuge, he was graciously received. Pardon and peace were witnessed to his conscience, and he could, from that time, with the spirit of an adopted son, cry, *Abba, Father*. Thus, his journey to London was overruled by a kind Providence for good. He went thither to seek the means of procuring worldly good, and there found the pearl of great price !

Enriched by the blessings of the gospel, he returned to the North, resolving that, whatever might be his earthly engagements, it should be the principal care of his life, to secure the salvation of his soul ; and in gratitude to shew forth, as far as he should be enabled, the glory of his God. The grateful language of his heart now was, " What shall I render to the Lord for all his goodness ? What shall I do for him, who has done so much for me ? " The great Head of the Church, the Master of the vineyard, had employment in reserve for this willing servant.

He lived one or two years at Byker, near Newcastle-upon-Tyne, It does not appear, whether he enjoyed many spiritual privileges, or had any religious connexions there ; but it is recorded of him, by one who knew him well, that he continued steady in his religious principles, and faithful to his sacred engagements. About the year 1764, he returned to Collierly-Dykes, and entered on the business of a Grocer. Considering himself, at once, an inhabitant of earth, and a candidate for heaven, he paid a proper regard to his duty as to both worlds, but, obeying the command of Jesus, he sought " FIRST the kingdom of God, and his righteousness." When one of a family is brought to enjoy true religion, unless that one be negligent and lukewarm, the sacred stream of grace generally spreads through other parts of the family, and the promise of Christ is fulfilled ; that from " him that believeth, shall flow rivers of living water." Mr. Jackson could not be satisfied to en-

joy the happiness he experienced alone, but desired that his friends might share with him in it ; and have fellowship with him, as he had with the Father and the Son. Their salvation lay near his heart, and was the subject of his earnest prayers. His pressing exhortations and spiritual letters were not in vain. The language of affection, sanctioned by the propriety of his conduct, engaged their attention, and reached their hearts. He was the instrument, in God's hand, of bringing his brother, his brother's wife, and several of their children, to the knowledge of the truth. His sister also, and her husband, both acknowledged him to have been the instrument of their conversion. It was not by lowering the standard of Christianity, and striving to accommodate his religion to their carnal minds, but by shewing them that, in their present state of mind, they could neither discern its beauty, nor taste its sweetness, that he prevailed on them to cry to God for regenerating grace. And not satisfied with gathering a few into the fold of Christ, his affectionate heart expanded in charity to all mankind ; and could his influence have been universally felt, he would gladly have extended it to every fallen child of Adam. Though not able to do all the good he wished, he was not discouraged from using the means which were in his power.

Hitherto the small society at Collierly-Dykes, had been contained in one class : But now, their number increasing, it was thought necessary to form another, and Mr. Jackson, with general approbation, was appointed to be the new leader. In this office he was diligent and successful. He exerted himself to procure for the people a constant supply of preaching : and when the travelling preachers took Collierly-Dykes into their regular plan, he gladly entertained them in his own house ; and fully believing the faithful promise of Christ, that he who receiveth a prophet in the name of a prophet, shall receive a prophet's reward, he refused to accept any pecuniary reward from the society.

By using the public and private means of grace, and especially by giving himself to reading, meditation, and prayer, Mr. Jackson.

made very considerable progress both in knowledge and holiness ; and, under the constraining influence of divine love, felt a strong desire to be yet more extensively useful. But, naturally more inclined to timidity, than to confidence in his own powers ; he was diffident of himself, and afraid lest he should act for God before he received a commission. Without assuming the character of a teacher in the Church of Christ, he ventured in some small assemblies, to speak a few words occasionally by way of exhortation. Still, however, though checked by humility, yet animated by ardent zeal, his mind was subject to great agitation. Though entrusted with the care of a class, he continued, on all difficult subjects, to consult R. Fairlamb as his leader. He now informed his friend and adviser, that night and day, his mind was drawn out to warn sinners to flee from the wrath to come, and that he was strongly inclined to speak from a text of Scripture. His friend replied, "Begin, and the Lord will help you." He was also encouraged by the Itinerant Preachers. He therefore ventured to engage to make a trial of his gift first at Prudoe. To this place he was accompanied by his faithful friend. While they were on the road, he frequently lamented his insufficiency for the work, and though he did not dare to turn back and disappoint the congregation, yet he indulged an anxious wish that some preacher might be there to take his place. But the Lord encouraged him from the beginning, opening to him a door of utterance, and blessing his labours. He continued to preach in various places in the country, with comfort to himself and great benefit to the people. Much good was done : Many souls were awakened and converted to the Lord. He was especially useful among young people, by whom he was held in high esteem, and many of whom regarded him as, under God, their spiritual father.

(To be continued.)

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### TEMPERANCE.

**STRONG** liquors are good at some times, and in small proportions: being better for physic than common use.



## ON FORMALITY.

TO rob the ALMIGHTY of his dominion over the Conscience, is an act of great Ungodliness. God is not honoured unless he be acknowledged to have the supreme authority, not only over the life, but the heart; and therefore his authority is never more undermined than by a mere *Form of Godliness*. How many pray with their lips when their hearts are far from God? They read to the Almighty many fine words, and repeat abundance of scripture sentences, and think themselves greatly neglected and wronged, because they are not heard, and no answer of peace returns to their souls. Many tell God that they love him; yea, that they love him with all their hearts; whereas they only flatter him with their lips; they delight not in his presence; yea, all the while they are only serving their turn on God. They would gladly partake of the divine protection and bounty, but they neither love God, nor his Image. When they are called upon to demonstrate their love to him, by self-denial, taking up the cross, and following Christ in the path of regeneration, then you see the graves are full of all uncleanness; they hate to spend, and to be spent for God.

How many tell the Lord, that they are troubled because they have offended him; whereas they are only troubled because he displeases them, and corrects them for the abuse of his goodness and sparing mercy? They will cry out in prayer, "O my carelessness!" But alas! it is no sin, but the consequences of sin, that disturb them. They inform the Lord, that they fear him, and his judgments; when, indeed, they fear neither; witness their light, frothy, and perhaps filthy conversation. They tell God, that all the World is but as the drop of a bucket, in comparison of his Majesty; and yet they fear the wrath of man, more than the wrath of the Almighty. They profess to be satisfied with all his Will, and yet they are full of discontent and murmurings against the Providence of God! They pretend that they believe in him, trust to his mercy, cast their cares upon him, and depend on Christ;—when God knows, that their care and work, like bees, is to get

honey to their hives ; they mind earthly things, and are scraping the dust of the valleys to themselves ; as if they thought it their wisdom rather to lean to their own providing, than to be beholden to the LORD !

How much deceit is frequently manifested in declaiming against the sins of others ? “ O ! we must not suffer this ! the house of God must be kept clean ; it must not be made a den of thieves, “ a cage of uncleanness : ” And all this time their zeal, perhaps, is nothing but revenge ; they have a secret grudge against the unhappy delinquent ; and now that an advantage is offered, they will have their pennyworth out of him.

How many are always finding faults, censuring magistrates, ministers, and all but themselves ? “ This man wants courage, “ another is deficient in conduct, and a third has no zeal : ” In the mean time, they themselves want every Grace, as being mere pieces of pageantry. How many whining hypocrites are to be met with, that will in all companies, especially where preachers are, be crying out against the baseness and treachery of their own hearts, and the wickedness of their lives : nevertheless, they rest in their lazy complaints, and do not embrace the Grace and Power of Christ to enable them to arise out of the snares of the Devil, but are easily taken captive by him at his will.

How severe are some in their censure of the sin of others, as Judah against Tamar, “ Bring her forth, and let her be burnt ! ” Gen. xxxviii. 24. Who would now suspect Judah to be unclean ? How ready they are to judge and condemn others, rather than themselves ? They behold the mote in their brother’s eye, but not the beam in their own. Many will reprove their brethren for being talkative, because they have neither heart nor tongue themselves, to vindicate the cause of God and his people, and to promote the knowledge, experience, and practice of Religion ?

Many imagine that they have real religion : at least, that they have sufficient to escape Hell and carry them to Heaven, and yet



they are ignorant of the first principles of Christianity? They neglect family prayer, or private devotion. They think well of themselves, because in their duties before men they are devout and zealous; but in their closets they are straitened, and put the Lord off with a short collect. Many are neat and clean, when walking in the view of others, but if you follow them home to their houses and chambers, what shameful negligence of duties? what bad tempers do they discover to their parents and masters; or to their children and servants? How little of the Image of God, and of the Mind of Christ do they manifest? What trifles will put them out of temper; how passionate, peevish, and fretful, at every little disagreeable occurrence they meet with? How miserable do they make themselves, and all around them?

How few are uniform in their obedience: and how many will be ashamed, because they respect not **ALL** God's Commandments? Still they clip the law; they have some secret reserves; they will let prophaneness go, provided they may but retain covetousness;—they will pray, and hear sermons, if they may but be indulged in extortion, and ungodly gain. Or, they will be honest and strict to the rules of Justice and Equity among men, but they will rob God of his honour, Some of them are punctual to a day,—to a farthing; (Blush, Reader, if thou art short of the hypocrite's stature!) but they will rob God of his due, both in the closet and family.

How frequently do we hear some disiring to know, What is the least measure of saving Grace; and why? because they would sit down therewith. There is not a surer mark of an unsound heart, and a foolish conscience, than to be contented with the least degree of Grace, and not to press forward.

How generally do men hate to be examined about the state of their souls? This is, but too often, a sure sign of a painted christian: Paint will not endure the fire: Hypocrites and Formalists hate plain and faithful dealing; they do not like to be pierced to

the heart. How many continue in the exercise of outward religion, and their hearts are hardened more and more? nevertheless, they will not consult with preachers, and experienced Christians, about their sad condition; but sink deeper and deeper into darkness and misery! O when will you break through the snares of the wicked one, and become Christians indeed? When will you put on the armour of Righteousness? the whole Armour? and take the Kingdom of Heaven by holy violence? Begin this moment: now let the angels of God see what you can do, through the assistance of his all-sufficient Grace! Now let the powers of darkness lament the loss of you, to their cause and interest. Nothing is impossible to him who believeth on Jesus. An open door is set before you, and it is impossible to hinder your entrance into life and salvation, if you are but willing, and resolutely bent to serve the living God. But if thou art a whited wall, be assured God will smite thee. If you deny God your hearts, never expect his ear. Quails you may have, but with a vengeance; with leanness in your souls. What God desireth and looketh for, is, "Truth in the inward parts." Put on, then, the new man, which after God is created in Righteousness and true Holiness. Now boldly enter into the Holy of Holies, by the blood of Jesus: by that new and living way which he hath consecrated for us, through the vail, that is to say, his flesh. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, i. e. from all the guilt and power of sin; and our bodies washed with pure Water, i. e. all our conversation spotless and holy, and ordered according to the Will of God, in Christ Jesus.

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#### DISAPPOINTMENT AND RESIGNATION.

Disappointments that come not by our own folly, are the trials or corrections of heaven: and it is our own fault, if they prove not our advantage.

## CHARACTER OF OCTAVIUS.

OCTAVIUS was a learned, ingenious man, well versed in most parts of literature. The other day, being just recovered from a lingering fever, he took upon him to talk thus to his friends :

My glass, says he, is almost run out ; and your eyes see how many marks of age and death I bear about me : but I plainly feel myself sinking away faster than any standers by may imagine. I fully believe, that one year more will conclude my reckoning.

The attention of his friends was much raised by such a declaration, expecting to hear something truly excellent from so learned a man, who had but a year longer to live ; when Octavius proceeded in this manner : For these reasons, says he, my friends, I have left off all taverns, the wine of those places is not good enough for me in this decay of nature. I must now be nice in what I drink ; I cannot pretend to do, as I have done ; and therefore am resolved to furnish my own cellar with a little of the very best ; though it cost me ever so much.

I must also tell you, my friends, that age forces a man to be wise in many other respects, and makes us change many of our opinions and practices.

You know how much I have liked a large acquaintance ; I now condemn it as an error. Three or four cheerful, diverting companions, is all that I now desire ; because I find, that in my present infirmities, if I am left alone, or to grave company, I am not so easy to myself.

A few days after Octavius had made this declaration to his friends, he relapsed into his former illness, was committed to a nurse who closed his eyes before his fresh parcel of wine came in.

## REFLECTIONS.

Young Eugenius, who was present at this discourse, went home a new man, with full resolutions of devoting himself wholly unto God.



I never, says Eugenius, was so deeply affected with the wisdom and importance of religion, as when I saw how poorly and meanly the learned Octavius was to leave the world, through the want of it.

How often had I envied his great learning, his skill in languages, his knowledge of antiquity, his address, and fine manner of expressing himself upon all subjects: But when I saw how poorly it all ended, what was to be the last year of such a life, and how foolishly the master of all these accomplishments was then forced to talk, for want of being acquainted with the joys and expectations of piety; I was thoroughly convinced, that there was nothing to be envied or desired, but a life of true piety; nor any thing so poor and comfortless, as a death without it.



#### INDOLENCE CHARACTERISED.

INDOLENCE deprives men of all that activity which should call forth their virtues, and make them illustrious. An indolent man is scarce a man; he is half a woman. He wills, and unwillingly, in a breath. He may have good intentions of discharging a duty, while that duty is at a distance: let it but approach, let him view the time of action near, and down drop his hands in languor. What can be done with such a man? He is absolutely good for nothing. Business tires him, reading fatigues him! the service of his country interferes too much with his pleasures. His life should be passed upon a bed of down. If he is employed, moments are as hours to him; if he is amused, hours are as moments. In general, his whole time eludes him: he lets it glide unheeded, like water under a bridge. Ask him what he has done with his morning? he knows nothing about it, for he has lived without one reflection upon his existence. He slept as long as it was possible for him to sleep; dressed slowly; amused himself in chat with the first person that called upon him; and took several turns in his room till dinner. Dinner is served up; and the evening will

be spent as unprofitably as the morning, and his whole life as this day. Once more, such a wretch is good for nothing. It is only pride that can support him in a life so worthless, and so much beneath the character of a man.

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### CENSORIOUSNESS.

WE are apt to be very pert at censuring others, where we will not endure advice ourselves. And nothing shews our weakness more, than to be so sharp-sighted at spying other men's faults, and so purblind about our own.

When the actions of a neighbour are upon the stage, we can have all our wits about us, are so quick and critical we can split an hair, and find out every failure and infirmity; but are without feeling, or have but very little sense, of our own.

Much of this comes from ill nature, as well as from an inordinate value of ourselves: for we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

In such occasions some shew their malice, and are witty upon misfortunes; others their justice, they can reflect apace; but few or none their charity, especially if it be about money matters.

You shall see an old miser come forth with a set gravity, and so much severity against the distressed, to excuse his purse, that he will, e'er he has done, put it out of all question that riches is righteousness with him. 'This,' says he, 'is the fruit of your prodigality, (as if, poor man, covetousness were no fault) or, of your projects, or grasping after a great trade: while he himself would have done the same thing, but that he had not the courage to venture so much ready money out of his own trusty hands, though it had been to have brought him back the Indies in return. But the proverb is just, "Vice should not correct sin."

They have a right to censure, that have a heart to help: the rest is cruelty, not justice.

## A SKETCH OF THE CHARACTER OF A GOOD MAN.

TO be a good man, is not to be, in the limited sense, a righteous man, or a moral man ; as the former consists in no more than a just and equitable dealing between man and man ; and the latter in a prudent conducting ourselves in life. But it supposes the mind, or soul, to breathe with the warm affections of universal love, in relieving the indigent and distressed, as opportunity and our circumstances will admit of ; and also the mind to ascend in holy devotion and fervent piety towards God ; in adoring and reverencing his divine perfections, in contemplating the wonders of creation and universal Providence, and of his amazing love in the redemption of mankind, by Jesus Christ.

Though the just man's character is commendable, and the moral man's is amiable, yet the good man does not stop here, but goes further ; his breast is warm with benevolence and compassion towards mankind ; he cultivates in his soul that rich diadem, that heaven-born virtue, Charity : an universal love of and good-will towards men. He is tender of the welfare of others, and endeavours by all possible means to promote it. And if he is so circumstanced in the world as to be possessed of power, he is the patron, protector, and encourager of virtue or religion. If possessed of knowledge, it is his highest delight to instruct the ignorant, and to give advice under perplexing and difficult circumstances. If of riches, he is ready to distribute, and willing to communicate ; he retrenches useless pomp and extravagance, and by a regular and prudent management, provides for the relief of the necessitous, esteeming this a much more sublime and noble gratification than the idle amusements and gallantries of a vain and luxurious age. The royal Psalmist saith, " A good man sheweth favour and lendeth ; he will guide his affairs with discretion." Further, the good man practises no indirect methods to injure or oppress his fellow creatures ; but, on the contrary, is sincere and upright in his dealings, courteous and affable in his behaviour, benevolent



and godlike in his actions. His heart leads him to the most disinterested actions, for his study and endeavour is how he may be useful, as an individual, and in particular as a member of society. He endeavours always to cultivate a peaceable temper and disposition among mankind. He practices no methods wilfully, whereby he may incur their just displeasure ; but is candid and charitable, not severe or censorious, but will put the most favourable constructions upon the words and actions of others ; and many trifles, wherein he may be thought by others too severe, he will give up, for the sake of the peace and tranquility of his neighbour ; for his whole aim and endeavour is to live in love and amity with mankind. In a word, he is a lover of every thing that is amiable and praise-worthy, pays not a partial and contracted obedience to religion, but a disinterested and universal one, not only to the moral and negative duties thereof, but even to the positive ones also.

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### BENEFICENCE.

“IT is more blessed to give than to receive,” says our Lord. Happy is he who can subscribe sincerely to this truth, and whose felicity arises in proportion as he alleviates the distresses of others. To do good is to resemble the best of Beings. It is indeed our honour, and renders us valuable in the scale of society. A compassionate heart and a liberal hand form a degree of amiableness ever worthy to be venerated. There is a threefold pleasure in doing good. First, it is pleasant to God, for his creatures to be like him. 2. It is pleasant to ourselves to discharge our duty ; and 3, It is pleasant to the object who is relieved by our munificence.

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**POPULARITY.**—THEY that shew more than they are, raise an expectation they cannot answer ; and so lose their credit, as soon as they are found out.

## Poetry.

*For the Moral and Religious Cabinet.*

*Sufficient unto the day is the evil thereof—CHRIST.*

THIS year's begun, and ended is the last,  
 What has been done we know, because 'tis past.  
 But what shall be, to mortals is unknown;  
 For future things are sure to God alone.  
 To live at present then, is wise in man;  
 For would he more, yet this is all he can.  
 Then why perplex ourselves with cares and fears,  
 And crowd each day with ills of future years.  
 Each day of ills its ample number brings;  
 Which none escape, from beggars up to Kings.  
 Suffice it then, if with those ills we're bless'd  
 With each day's bread, with raiment peace and rest,  
 For had we more, we could no more enjoy:  
 More would not bless, it might our peace destroy.  
 Then fears begone, and anxious cares away:  
 Lean on thy GOD, and live for him to day:  
 Trust in his providence for future days,  
 And own him Just, and wise in all his ways.  
 So peace and joy shall all thy life attend,  
 And Death in triumph all thy troubles end.

### THE CONTRAST.

VIRTUE alone has that to give  
 Which makes it joy to die or live,  
 While vice can only that supply  
 Which makes it pain to live or die.